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A Short

ACCOUNT

OF THE

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OF THE

Court of Kingstone upon Thames,

IN A

TRYAL between Richard Mayo, Priest, and
E. Burrough, the 31. of the fifth Moneth, 1658.

Richard Mayo, Priest of Kingston, sent for Edward Burrough out of a Meeting in the Town, to come to the Steeple-house; and R. Mayo, diuers times challenged E. B. that what he had against him and his Doctrine, there he might speak it, and E. B. went to the Steeple-house, and heard R. Mayo's Doctrine, who did Preach and affirm,

1. That Paul as a Minister of Christ, exhorted Saints (the Corinthians) to follow and obey a light, which was not Christ, nor the light of the Gospel.

2. He did exhort the People of Kingston, as a Minister of Christ, in his Preaching to them, to follow and obey a light, which (said he) is not Christ, nor the light of the Gospel.

3. He said that a man may be a righteous man, and not a godly man, without distinction.

4. As at another time before that, R. Mayo affirmed, that the light of Christ, which every man is lightened withal, Job. 1.9. is Carnal, and darkness.

5. He did affirm under his own hand, that Christ was not that word, that David walked by.

But these Doctrines he could not prove by the Scriptures, being put upon it, and then E. B. said that they were damnable Doctrines, and

errors, and not found, nor according to the truth; for which saying, an Action was entered, and E. B. was arrested and imprisoned, and about a year after was brought to trial in the Court at *Kingston*, and being called to his Answer in the Court, he lawfully proved by evident Witnesses, all the particulars aforementioned, and the Priest confessed to the things that he did affirm and preach them; And E. B. still confessed and said that these Doctrines were not found, but damnable and error, which were the words charged against him to be a slander: A Jury being called to hear and determine the matter E. B. desired to be heard, and would have proved according to the Scriptures to the Jury and whole Court, that the Doctrines aforesaid were damnable and unsound, and errors: But the Judge, Jury and Court would not suffer him to be heard to manifest the truth: But the Judge told the Jury before they went out, they might find good damage for the Priest; and the Jury went forth, and brought in E. B. guilty, and gave the Priest 100*l.* damage for slandering him, and yet would not suffer E. B. to clear himself before they condemned him, but dealt unjustly against him. Now the light of Christ that lighteth every man that comes into the world, which is the life of men which was in the beginning with God, which *Iohn* came to bear witness of, that all might believe in him, and have eternal life: For all that received him that lighteneth every one that came into the world with the true light, he gave them power to become the sons of God, *Iohn* 1. chap. Now this light which every man is lightened withal by Christ (saith *R. Mayo*) is carnal and darknesse; and that which is carnal and darknesse is of the flesh and of the Devil. And the Judges and Jury hath justified the Priest in so saying, and falsly dammed E. B. for saying this Doctrine is unsound and damnable: And this Priest, Jury and Court have gone about to prove that *Iohn* came to bear witness of that which is carnal and darknesse, who saith, he came for a witness to bear witness unto the true light, and that is the true light [saith *Iohn*] that lighteth every one that comes into the world: And this was *Iohns* Record; and this is the light which the Priest of *Kingston* saith is carnal and darknesse, and the Jury and court hath justified him in it, and dammed E. B. for witnessing to the contrary, and saying this is damnable Doctrine. Now that that is carnal and darknesse, is earthly, fleshly and devillish; but Christ nor his light is not earthly, fleshly and devillish, but is from Heaven, and of the Spirit: And all that which is carnal and darknesse, is of the Devil and Devillish, and so is the light of Christ that lighteneth every man, by *Rich. Mayo's* Doctrine; and the Judge and Jury hath justified that it is so, carnal and darknesse, of the flesh and of the Devil; but in Christ there is no darknesse, for the Father and the Son are one, and God is light, and in him is no darknesse at all, the first Epistle of *Ioh.* 1. chap. but this Priests Doctrine is quite contrary to *Iohns* Doctrine, and contrary to the Scriptures

cures, who hath held forth that the light of Christ is of the flesh, and of the Devil, and therefore his Doctrine is damnable and error in the highest degree, and Christ said, *the Devil had nothing in him*, Job. 14. 30. but Rich. Mayo saith, the light that Christ lighteth every one withall, which comes from Christ, is carnal and darkness (to wit) of the flesh and of the devil, and so would make appear that the Devil and darkness had something in Christ; and the Apostle said, *Darkness had no fellowship with light, nor Christ with Belial*, 2 Cor. 6. 14. but R. Mayo holds forth that darkness is in Christ, and would make Light and darkness one; for he saith, the light of Christ which lightens every one, is darkness and carnal; but in this the Priest and Rulers of *Kingston* hath shewed to all the world what *Spirits* they are of, and what they believe concerning Christ, even that his light which is pure and eternal, is of the flesh and of the devil, carnal and darkness, and its manifest they are incapable of judging Doctrines; for to say and justify as the Priest and Court of *Kingston* hath done, that the light of Christ which lighteneth every man, which John came for a witness of, that all men through him should believe, is carnal and darkness: It is blasphemy, it is false, it is a lie, it is of the Devil, and damnable Doctrine, and he that affirms so is not fit to be a Teacher: and you that justify him in it, and condemn him that reproves it, are not fit to be Judges of Christ's Cause, nor of the things of God and Christ that are spiritual. And if the Judge and Jury say they do not own and believe that the light of Christ is carnal and darkness, then they have judged against their consciences, and against their oaths, in condemning a man for denying this doctrine, and saying it is damnable, for is not carnal and darkness of the flesh and of the devil, and out of the truth, and from below? And is not Christ from above, and from heaven? And is not his light so? You have judged like heathens, and like men without any understanding, and you have shewed your selves to be like the unbelieving Jews: Their Priests and Courts and Counsels, judged Christ to be a deceiver, and the Prince of Devils: And you say and do justify it in your judgement, that Christ's light which every man is lightened withall, is of the flesh and of the devil; and so is carnal and darkness: and have dammed a man for saying the contrary: and you have shewed your selves to be against Christ as much as ever the Jews were, and to be of the very same spirit: for you say and justify That Christ's light is carnal and darkness: And they said he was the Prince of Devils and Darkness: And do you not here fully agree with the Jews? The Apostle said the Devil was the power of darkness, and the Saints were translated from the power of darkness Col. 1. 13. But how doth Rich. Mayo's Doctrine agree with this? Is the Devil the power of the light of Christ that lighteneth every man? Is not this damnable Doctrine? But hereby the Priest and court of *Kingston* have shewed them-

Advised to be in darknesse and carnal, which is a damnable state: and it is damnable to say and judge of Christ as they have done, that darknesse is in him, and that his light which lighteneth the World, is of the flesh and of the Devil: But with the light which every man is lightened withall, which is pure and eternal of God, are they judged that so judge: and with the light shall they be condemned: that is the word of the Lord God to you all: And God will make you ashamed of your judgement who know not Christ, and therefore have you falsly judged him, and judged quite contrary to Johns words, who said *that was the true light that lighteth every man*; but you have said and judged it is carnal and darknesse; and will you say that that which is carnal and darknesse is a true light? And if you say so, that is damnable Doctrine, and so you are in a snare, and hath brought a snare upon your souls and have lest your Names and Judgements a sink to all the Saints upon Earth.

And the Judge, and Jury, and Court of *Xingstone* have also judged it to be sound Doctrine, to say, *Paul exhorted the Saints to follow, and obey a light which is not Christ, nor the light of the Gospel, which the Priest affirmed*: Now here you have slandered the Apostle, and belyed him, and given a false judgement against him, as well as against *E.B.* for the Apostle did not exhort the Saints to follow any Light but what is Christ, and the light of the Gospel; for hee saith often, that he preached the Gospel and Christ the power of God, throughout all his writings, *2 Cor. 4.5.* for hee was sent *To turne people from darkness to the light of the Gospel,* and from Satans power, (which is darknesse) to God, (who is light) *Acts 26.18.* and hee turned people to Christ within them, who is the power of God, and the Gospel is the power of God, *Rom. 1. 16.* And saith hee, if any preach another Gospel then what he had preached, let him be accursed, *Gal. 1. 7. 8.* And he preached Christ unto the Saints, and the Gospel onely, and desired not to know any thing among them but Christ, and him crucified, and that their Faith might stand in the power of God, the Gospel; and every where he preached the Gospel, *Acts 16. 10. Rom. 15. 19. 1 Cor. 9. 16. 1 Thes. 2. 9.* and I affirm he preached nothing else, but Christ, the power of God, the Gospel, to be obeyed and followed; for it is that which converted to God, and it is that he exhorted the Saints to walk by: *Walk in the Spirit, and live in the Spirit, saith he, and obey the Spirit;* and so shall you not fulfil the works of the flesh; *And as many as were the Sons of God, walked by the Spirit, and were led by the Spirit, Rom. 8.* and the Spirit, and the Gospel, and Christ are one, and not many, nor divided. But this Priest, and Court of *Xingstone* have judged contrary, even that *Paul* did Preach to be followed and obeyed, and believed in something that is not the Light of the Gospel, nor the Power of God, nor Christ, and so have slandered and

and belyed the servant of the Lord the Apostle Paul: And is not this damnable to bely the Apostle? And is not this of the Devil, and Devillish doctrine, that slanders the servant of the Lord that is dead? but his spirit and words are a witness against them; it is out of the truth, and contrary to truth to belye and slander the Apostle; and that is of the Devil, and Damnable and Error: for every lye is out of the truth, and so of the Devil, and that which is of the Devill is Damnable, and must be cast into the Lake with the Devil: And such is *R. Mayo's doctrine*.

And *R. Mayo* in his Sermon, held forth as good doctrine, *That the people of Kingstone might follow and obey, and walk by a light which (hee said) was not the light of the Gospel*, and exhorted them to it, and pressed them upon it, and yet he said, *It would not lead to Christ, nor reveal him to them*, yet pressed them to follow that Light: And this doctrine hath the Judge and Jury and Court justified to be found, and not false Doctrine, and have damnified *E. B.* for a Slanderer, for denying his doctrine, and saying, it is damnable. Now there is but Light and Darknes, God and Belial, Christ and Antichrist; and if it be not the light of the power of God which is the Gospel, which they are to follow, then it is darknes, and of the Devil which he exhorted them to follow; and if it be not Christ, nor God, nor the Spirit, which he pressed them to obey, then it is Antichrist, and that which is of the flesh which they are exhorted to follow; and this is damnable: and if it be not the true Gospel, the power of God, nor the light of it, nor Christ (as he saith it is not) then it is another Gospel that hee hath preached in the Pulpit in *Kingstone*, and he is accursed that doth so, and accursed Doctrine is damnable Doctrine, and a man that is accursed is in a damnable state, and they that follow and obey any other thing besides Christ and the light of the Gospel, they cannot be saved; for this is saving doctrine, to preach Christ and his Gospel only, *For there is no other name given under heaven to be saved by but Christ, Acts 4. 12.* who is the power of God, the Gospel, who is the light of life, the truth, to be obeyed and followed; and that doctrine that is otherwise and contrary to this, is damnable; and *Richard Mayo* hath preached another Doctrine, and hath preached that people should follow and obey something that is not Christ, nor the light of his Gospel; and so his doctrine is not saving; for he hath preached another Name and another Light then *Christ* and his Gospel, and the Judge and Jury have justified him in it, and judged *E. B.* for a slanderer, because he said this was unsound Doctrine, and Error, because it is not the Doctrine of Christ nor his Gospel, but another Doctrine, of another light, and of another way: But come Friends, is this Priest a Minister of Christ? And is this Court and Jury righteous Judges? let all the Saints that fear God upon Earth judge: Is not he a Decei-

ver who hath preached another Gospel then *Paul* preached? Is he not one of Satans Messengers? and the Court hath upheld him in it; for there is no sound Doctrine held forth by any of Christs Ministers, but the Doctrine of Christ and of the Gospel: This we all affirm with *E. B.* And all that owns not this Doctrine, and comes not to it, are, in a damnable state; And all Doctrine that is not justly according to this, is damnable, and they that hold it forth are deceivers and Satans Messengers: And *E. B.* denies the judgement of all such that doth not follow Christ, and walk in the light of the Gospel, but believes that some other thing is to be obeyed and followed; and God wil confound their judgement, and bring the innocent to rejoice over all such Doctrines and Judges.

And *R. Mays* the Priest affirms (and the Jury justifies it) That the Word that *David* walked by was not Christ, and hath judged *E. B.* guilty of slander for saying this Doctrine is Error, and to be condemned: Now *David* was of the seed, the flesh of Christ, and Christ is the word, and *David* followed Christ, and Christ is the covenant of God, *I sa. 42. 6.* And *David* was in the covenant, and followed Gods covenant, and said the Lord was his light, *Psal. 27. 1.* and walked in Christ the word, the everlasting covenant: And *David* was a follower of Christ the word, for *David* called Christ Lord, *Psal. 110. 1.* And Christ was his Lord and his Shepherd, and fed him, and he led him into green pastures, *Psal. 23.* And *David* walked in the light of Christ, and said, *In thy Light we see Light, Psal. 36. 9.* And he did walk by Christ the Word; And the Apostle often brings *David*s words that were spoken of Christ; and Christs Name is the Word of God. And *David* and *Abraham*, and all the Fathers saw the day of Christ, and eat and drank of the Rock that followed them; which Rock was Christ, and him they believed in, and obeyed. And *David* saw his resurrection & what should betray him: And doth not Christ say, *It is written in your Law, I said you are Gods;* if *David* were but onely in the Law? but he saw Christ the end of their offerings, and he was of the flesh of Christ, the seed; but these things are out of your understandings; ye are sather of that generation that mocked *David*: And to say *David* did not follow Christ, and was not a follower of Christ, that is error and damnable Doctrine. But the Priest and court of *Kingston* have said and judged that *David* did not walk by the word Christ, which is false and a lye, and that's damnable, and of the Devil, and they have judged they know not what, they have put light for darkness, and darkness for light, and called good evil, and evil good; and have said and judged contrary to the Scriptures: Shall not God plead with them, and seven Vials of plagues shall be poured on the unjust, and all the Saints shall see their shame.

And these with many other things which *R. Mays* hath affirmed for Doctrine, doth *E.B.* charge to be false Doctrine, and not according to the Scriptures, and can prove them to be false by the Scripture: But as if you were afraid to hear the truth, and durst not stand to the trial, you would not suffer *E.B.* to prove these things in open Court, which he would have done according to the Scriptures. So this is written that all may see, and he may prove it over and over again, and publish it to all people to your shame; for God will make you ashamed, and tear you to pieces, ye that have forgotten God, and neglected just judgement; ye gnaw not the bones till the morrow; ye think ye have gotten a great deal of prey to devour, a hundred pounds, them that did so were like evening wolves, *Zeph. 3. 3.* for this is the part of an evening wolfe, to leave the bones till the morrow. Think ye the Lord is blind like your selves, and that he sees you not? And think ye *E.B.* hath spoken that which he is not able to make good? yes greater things then those he may justly charge upon you, and among you, if you go on in injustice, may not he say ye pervert Justice and true Judgement? Is it a slander to speake the truth, to say the Devil is a liar? though you would not hear him in the court, he may make the Nation hear him after this. Was *Paul* a slanderer that called one a childe of the Devil, that perverted the way of God, who was *he*? Was *Isaiah* a slanderer that called the Shepherds greedy dumb dogs, and said the people were like fed Horses, that neighed after their neighbors wives? the Prophet told the people they were fat Kine of *Babylon*, and people were like wilde bulls in a net: But was the Prophets slanderers who told the false Prophets that they spoke a divination of their own brain, as *R. Mays* hath done, and not from the mouth of the Lord? And the Prophets testified that the Judges judged for gifts and rewards, and were like Foxes in the desarts, and were like evening wolves: but the Prophets were no slanderers, for they spake the truth: Nor Christ was no slanderer, who called them that stood praying in the Synagogues, and were called of men Master, Serpents and Vipers, *Matt. 23.* and compared men to dogs and swine, and cryed wo against them, they were blind leaders of the blind. And what if you your selves be proved to be such that brings forth fruit not meet for repentance, but are full of envy, bitterness and poyson. Will it be a slander when a man calls you Vipers, and proves it that you are in that nature the Apostle called them *Evil Beasts, and slow bellies, that minded earthly things, and taught for filthy lucre and love of money*? And he was no slanderer who also said they were accursed that brought another Gospel. And was the Apostle *Peter* a slanderer who said there were some that brought in damnable heresies, for they denied the Lord that brought them: And this was a lesse transgression as men may account, to deny Christ, then to say his light is carnal and darkness, of the flesh & of the devil, as the Priest & unrighteous Jury of King-

Kingston have done; for they did but deny him, but you slander him, and justifies that his light is carnal, and darkness of the flesh, and of the devil, this is worse then if you denied him, and said nothing at all of him, and it is more damnable to slander him, that his light is carnal and darkness. Consider of this, and be not so rash; for shame in this life will come upon you, and judgement in the life to come, what ever become of *E. B.* in this life: You have shewed much folly and wickedness, both Priest, Iudges and Iury, who hath dammified a man in hundred pounds for speaking the truth, and you have given a bad example to many others, but they that follow you in your works shall partake in the same judgement when the Lord gives you a just reward.

And these are but a few of the particulars which is proved damnable Doctrine and Error. And *E. B.* hath many more particular sayings and affirmations of *R. Mays's*, which to all the world may be proved the same with these; and if you go on, and will not revoke your works, he may lay them open, and all men may know what spirit *R. Mays* is of: What will you think when he proves by many Witnesses that *R. Mays* affirmed, *That the Devil is the power of God*; yea, even as the Gospel is the power of God, said he; and said *Christ was manifest to destroy the power of God*; and him that is the power of God said he; and denied the Gospel to be the power of God: These things with many more may be testified by many witnesses before any Court in *England*: If you were quiet and did Justice, his shame and yours might be covered; but the more you stir and meddle among this filth, the more it will appear to shame you. And what need *E. B.* be afraid, or any man, what you can do: for truth is of his side, in comparision of which his life is not dear, nor liberty; and truth will shame you and pierce you to the hearts, and break you to pieces, though you may boast a while over it in your evil wayes, yet your day will the night of darkness shut up in misery, and the blessing shall depart from you in this life, and in the life to come: The Lord hath said it, and ye that are sroward the Lord will deal srowardly with you. Wherefore come to consideration of this matter, and repent ye unrighteous men, and forsake this evil, and come to the light of God in your consciences, that will let you see your envy and prejudice against the innocent, and if you go in your evil course I am clear, it shall lye upon your own selves unto damnation.

Hereafter a more full and large account of this matter you may expect from such as hath a more perfect knowledge thereof, if the Courts continue their injustice against the innocent.

By one that was a Witness of that day's proceedings, and a Witness against the injustice of it unto death,

Edw. Cooke.

THE END.

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